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<From Plurality to Unity

-- A Comparative Study Concerning the Yin-Yang Theory and Hylo-morphism >

by

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Abstract

This article is divided into three main parts. The first part deals with the Chinese Yin-Yang Theory, through which the author reminds us of the vital and generative principle for all things, especially in the Book of I-king (The Book of Change). Furthermore, the author maintains about the two main trends of Chinese Philosophy: namely Confucianism and Taoism, both of which have their origin from I-king, emphasizing their option towards the same vital and generative function in order to explain about the cosmic and human principle. Though Lao-tzu and Confucius went through quite different ways to attain their life purpose, yet the fact that a human person participates in heaven's life remains the same.

In the second part, the Aristotelian Hylomorphism would be discussed. The author maintains that the causal principle established by Aristotle can successfully explain both the phenomenon and essence of the changing world. Hylomorphism stresses of the material and formal causes, which at the same time lead different things from non-being into being, and completes the theory of the inner causes by putting forward the four causes. In his study of the causal principle, however, Aristotle created the term "entelecheia", which enables us to make use of the final cause to explain about the finality of all things.

In the third part, some comparisons would be raised between the causal principle, popular within the Christian culture and the principle of life in the Chinese culture. The author highlights again his doctrine of generation which he has delivered eighteen years ago in the thirteen International Conference on the Unity of Sciences (ICUS). He adds here more arguments from both the Holy Bible and the Church Fathers, who seem to prefer the theory of generation to cosmogony. But by this time the author would not like to substitute the term "creation" with that of "generation", but in the definition of creation he specially points out the term emanation which appears both in the work of Thomas Aquinas and that of Bonaventura, who were the two most distinguished scholars in the Middle Ages.

Finally the author gives some comments on Reverend Moon's theory about this theme.

**Key Terms:** Yin-Yang, Hylomorphism, Form, Matter, Causal Principle, I-king, Laotzu, Confucius, Reverend Moon, Unification Thought.

The ancient Chinese saints and thinkers used their wisdom to observe and to contemplate the phenomena of the world and tried to explain the fact of change with the study on the Arch-problem and the problem of the material elements of the sensible world. In such observation and contemplation they found two living and dynamic elements in every changing facts and events. These two elements were called Yin and Yang. The former is femininity with the accepting function, while the latter masculinity with the giving function. Although Yin and Yang are two different elements, yet they amalgamate to produce all the living and non-living things. They are neither opponents nor contrary elements, but complimentary factors like the parts of the living body. The feminine Yin has the passive function, and the masculine Yang, the active function. Through such dynamic motion of these two elements all things(material and immaterial) would come to be.

I-King (the Book of Change), in which the Yin-Yang Theory has its foundation, sees the cosmos as a living and dynamic being with life-process. According to I-King, Change (motion and mutation included) would be a vital process, which is the essential and existential principle for all things.

The two major ancient Chinese philosophical branches: Confucianism and Taoism have their foundation in I-king. Lao-tzu (ca. 571-467 B.C.), the founder of Taoism, inquires deeply into the realm of Being before Yin and Yang take their separate existence. This realm of pre-existence was called by Lao-tzu the unnamed "Tao". 《Tao-te-king, chap. 25》 Confucius(551- 479 B.C.), the founder of Confucianism, however, seeks the significance of the phenomena of changing. In other words, I-king, the Book of Change can substantially be divided into two main parts; the first part deals with the symbolic signs, whose inter-exchanging of position of Yin and Yang created a systematical and all-embracing picture of the sensible world. The question which Lao-tzu had raised would concentrate on the realm before the 2 elements (Yin and Yang) originated, i.e. the proto-principle or the proto-beginning of Yin and Yang. Lao-tzu's Tao seems to be this proto-principle, which is the proto-existing being before Yin and Yang begin to exist separately. The second part of I-king discusses the meaning of those signs and symbols, which are composed by Yin and Yang and by their inter-exchanging of position. This second part transcends itself from simple signs to the literary system. Confucius, oriented himself morally, asked about the meaning of those literary systems in the concrete and real life of this world. Both Lao-tzu and Confucius have their fundamental origin from I-king. Lao-tzu is a metaphysician. His concern about the pre-symbolic reality of the world, or about the pre-existential milieu of all things is obvious in his 《Tao-te-king》 which is considered to be the most profound book in the world by many scholars (1)

Since the characteristics of pre-symbolic "Tao" can be called "Meta-phoric" philosophically, the metaphorical philosophy of Lao-tzu would be named no more "Meta-physica", because Lao-tzu's way of thinking is not through the observation of the physical things and events, but through the contemplation of the signs of Yin and Yang. And these signs are without doubt symbols in the strict sense. Symbols belong to the aesthetic category. According to my opinion, Lao-tzu's philosophy seems to be "Philosophia Metaphorica" rather than "Philosophia Metaphysica".

Confucius is however a moralist, whose concern is oriented towards the moral life in the concrete society, especially in the moral norm for the statesman. We can find all these practice-oriented theories in his 《Analects》 without any difficulties. Certainly Confucius would not like to

remain in the pure ethical level, but put all his ethical problems under the belief in the Heaven (the highest God) as its metaphysical foundation. Such a philosophy would no longer be pure Ethics, but “meta-ethics”. Confucius’ philosophy must be called therefore “Philosophia Meta-ethica” (not in the sense of the contemporary analytical philosophy).

In this sense therefore there are three functions in the Yin-Yang Theory: the first function lies on explaining the facts of changing (motion and mutation): the origin of birth and death in the sensible world. That is the primary function of the theory. The second and third function successively lead Lao-tzu and Confucius to become metaphoric on the one hand, and meta-ethicist on the other hand. These functions are secondary, which are as consequences of the primary function of Yin-Yang Theory.

Yin-Yang Theory points out the beginning and the principle of all things. That is the arche-problem (problem of beginning of all things) in the history of philosophy. (2) At the same time Yin and Yang are by themselves the elements of the world. That is the stoicheia-problem (problem of the material elements of all sensible things). (3)

Both Yin and Yang as the beginning, principle (much more supra-material than material) and as the elements (pure material) are not real existing beings, but the possibilities and the potences to become beings. To realize these possibilities and potences Lao-tzu presupposes a term “Tao”, which although cannot be named, is possible to be called. 《Tao-te-king, chap. 25》 Tao is the generator, from which Yin and Yang were born.

The genesis of the world and of all things is a vital and dynamic process by the inter-change of Yin and Yang. The act of inter-change would be vital and dynamic too. Lao-tzu said: “Ten-thousand-things under the Heaven were generated by Yu (being), and Yu was generated by Wu (Nothingness).” 《Tao-te-king, chap. 40》

Lao-tzu’s metaphysical and metaphorical philosophy deals with the beginning and genesis of Heaven and Earth. It would be philosophical via ascensus, through which the root of being can be found. Confucius’ metaethical philosophy however has its main concern with all moral orientation of human conduct. It is without doubt via descensus, along which the heavenly mandate incarnates from Heaven to the bottom of the heart of the human being.

It appears therefore that Lao-tzu’s 《Tao-te-king》 takes the “monologue” style while Confucius’ 《Analects》 the “dialogue” style. Lao-tzu is concerned only with the relation between the absolute being “Tao” without mentioning any other relation, not even interpersonal relation. He said in his 《Tao-te-king》: “The people live until death without any personal intercourse.” (chap. 81)

Unlike Lao-tzu, Confucius has discussed about many virtues with his disciples. In 《the Analects》 many disciples asked the master about the meaning and significance of every virtue which they would like to know, and the master gave answers to everybody without any reservation. The main concern of Confucius is the social moral life which appears in every interpersonal relationship: between father and son, between old and young, between husband and wife, between friends. I-king’s inter-change of Yin and Yang and their literally interpretation inspired Confucius to give further explanation for the human interpersonal relation.

Furthermore, I-king’s signs (Yin, Yang and all the combinations and of Yin and Yang) has not only

interpreted the moral significance of human conduct, but also the blessings or misfortune of human fate according to the relation of time and space, in which one is born and lives. The former tends more to ethical orientation, the latter more to superstitions and folks-believes.

Yin-Yang Theory has really very profound and abundant contents, rich in knowledge of Heaven, Earth and human being metaphorically and ethically.

## II

In the Pre-socratic period of the history of western philosophy the school of Elea discovered the pure, static and unchangeable being itself through their speculative method on the one hand, and another school of Heraclitus found the world with “Panta rei”, which is always moving and changing. Plato (427-347 B.C.), one of the greatest Greek philosopher in ancient time tried to resolve this problem in his dualistic worldview: the ideal world is static and unchangeable, while the sensible world mutable and changeable. It was the origin of Exaggerated Dualism which influenced western philosophy more than two thousand years.

Aristotle(384-322 B.C.), the distinguished disciple of Plato, Emphasizing “Amicus Plato, sed magis veritas”, wondered about the moving and changing events in the sensible world. Between rest and motion, being and becoming, Aristotle postulated the real cause of motion of the physical body. In the process of observation and meditation he put forward the theory of “Hyle-morphism” to explain the facts of change in the sensible world. According to Aristotle, every natural body consists of two intrinsic principles, one potential, namely, primary matter, and one actual, namely, substantial form. Furthermore, there are always four causes, which lead everything from nothing into being, from non-being into existence. The first cause would be originally not cause in strict sense but the substratum of something. This cause is called the material cause. The matter, which is the substratum of every physical body existing everywhere in our experienced world.

Aristotle gave the example: a carpenter using timber to make a table. Timber is the material cause, the figure of the table being the formal cause; the form of the table determinates the matter of the table to be a table. These two causes, material and formal, are the inner causes of the table. But the form of the table cannot by itself determinate the matter i.e. the timber; to combine the two causes it is necessary to have an outer cause, i.e. a carpenter as an efficient cause. Now there are the carpenter, the figure of the table and timber; a table is established scientifically. But philosophically it is still not enough. Science postulates “How” a table is established. Philosophy asks “Why” this table exists. This question “Why” pinpoints a final cause to explain the existence of the table. According to Aristotle the final cause is the real cause, which essentially causes the table from non-being to being. The final cause determines all the other three causes; 《Arist. Metaphy. XII, Chap. 3, 1070 a 33 – b 35》

From such a research Aristotle concluded with an all-embracing principle for the whole of existence: Entelecheia 《Arist. Metaphy. XII, Chap. 8, 1074 a 37》. It means that all beings have their existence only because they are born teleologically.

As to his Hylomorphism and Entelecheia, Aristotle tried obviously to unify these two principles

materially and formally. The form has always an active function, whereas the matter the passive function. In the principle of the four causes the formal cause has the active function, but it is still not a cause in the strict sense. The final cause, which determines all other three causes, remains always the unique cause in the strict sense. Since the final cause seems to be the outer cause Aristotle put forward the term “entelecheia” which means that all things have an inner orientation towards an end. In this sense the final cause would be something internal. Everything has in itself a final cause.

Whether Hylomorphism and Entelecheia establish Ontology or Cosmology should be the further question, about which being itself or the concrete single being in the cosmos have their existence. In the history of western philosophy, Ontology seems to have the same foundation with Cosmology. They both have their origin from a static principle, and then from a mutable principle, because they both have the same elements: matter and form.

Another question lies on the way through which Aristotle went on to build up his both physical and metaphysical Hylomorphism. Aristotle always called his physical body always the name “ousia” (substance) 《Arist. Meth. VII, Chap. 3, 1028 b 33》, but called human being as both “substance” and “subject” 《ibid. VIII, Chap. 1, 1042 a 10》. The relation between substance and accident belongs to the ontological problem, whereas the relation between subject and object to the epistemological one. Therefore Aristotle’s way of thinking seems to be from epistemology to ontology, his Metaphysics are an epistemological oriented Metaphysics.

Thomas Aquinas (1224-1274), the greatest Philosopher and Theologian in the Middle Ages, in his 《Commentary on the Metaphysics of Aristotle》 accepted and deepened the Hylomorphism, and developed the possibilities of amalgamating substance with subject. According to Thomas, the human soul is form, while the body, matter, and the soul is the subject knower. As the form determinates matter, so the soul determinates body. The human soul plays therefore two roles, one being the form in Hylomorphism, the other being the subject in the epistemological process. The human soul is the subject living, sensing and thinking. It is the form which determines the matter to establish a being. Form and subject play analogically different roles in the unique human soul. Aristotle has found the ultimate cause in his 《Metaphysics, Book XII》 through his Hylo-Morphism and Entelecheia, and confirmed that this ultimate cause should be both the ultimate efficient and the final cause. He said:”Therefore it must be of itself that the divine thought thinks (since it is the most excellent of things), and its thinking is a thinking on thinking.” 《ibid.1074 b 33-34》. “A thinking on thinking” is without doubt the absolute subject in epistemological meaning. It would also be the absolute substance in ontological sense. Furthermore, Aristotle recognized that this absolute subject and substance should be physically and metaphysically the first mover of all moving and changing phenomena. He said again:” Since there is something which moves while itself unmoved, existing actually, this can in no way be otherwise than as it is.” 《ibid. 1072 b 7-8》.

Aristotle has found the ultimate cause of all things, but this ultimate cause seems to be rather physical and mechanical. It can scarcely be called God (although Aristotle called it divine). Thomas, however, testified that the ultimate unmoved mover should be the same with the Christian Personal God. 《Thomas, Commentary on the Metaphysics of Aristotle, Book XII, 2543-44》. And this Personal God is not only the object of religious adoration, but also the efficient cause and the

final cause in the philosophical sense. God is the alpha and omega of the whole universe. He created Heaven, Earth and all things under Heaven. According to Thomas, God created human beings in His own image, and so the human soul is immortal. After death all men would come back to God. In this sense God is the beginning and the end. What Thomas had more than Aristotle is the religious spirit which abundantly exists in the Holy Bible and in his deep religious life. Aristotle lived in the pagan region in which there are neither the Holy Bible nor the constitutive religion, Thomas contrarily lived in the milieu of the Dominican Order. However, Aristotle is still a very great thinker. He used only the natural reason but found the existence of God together with some of His attributes which are sometimes so unanimous with the Christian faiths that they can be called “*preambula fidei*”.

### III

The Yin-Yang Theory of I-king is going parallel to the Wu-shing (five elements) (4) of Shu-king 《Book of History》. Analogically, Hylomorphism from 《Metaphysics》 is parallel to the Substance-Accident Theory of 《the Category》. Yin and Yang seem to present a dualistic worldview to explain the changing phenomena of all things (arche-problem). Wu-shing are the material elements from which the sensible world would be composed (stoicheia-problem).

There are some substantial differences between Yin-Yang Theory vs. Wu-shing Theory and Hylomorphism vs. the Aristotelian Category. In 《the Category》 Aristotle concentrated his mind on the Greek grammatics: the relation between subject and predicate. In the thinking and speaking exercises, Aristotle maintained that only the substance can take the place of the subject, while the other of the predicates. Furthermore, in the problem of change, substance should be stable and immutable, while the accidents changeable and mutable. In this sense the function of 《Category》 should be very different from Hylomorphism. In the Chinese ancient philosophy, however, both Yin-Yang Theory and Wu-shing Theory tried to resolve the Arche-problem and the stoicheia-problem through the observation and meditation towards the sensible world. Yet the Yin-Yang Theory resolved the principle and the beginning of all things, while the Wu-shing Theory the material elements of the sensible world.

Hylomorphism’s function seems to resolve the problem of motion (includes mutation). It stands only to give «how» things begin to exist. The further study for Aristotle is to ask «why» change begins to exist. This question postulates a final cause. To provide for an ultimate answer for this question, Aristotle created the term «entelecheia» in which all things have both their inner causality and outer finality. Although his entelecheia must have these functions, yet the final cause seems to be uside and transcendent. Hylomorphism or the causal system however needs an outer cause which leads the form to determinate the matter.

On the other hand, in the Yin-Yang Theory, all the causal function can be found in the Yin and the Yang. There is no need to have an outer cause which combines Yin and Yang. Both Ying and Yang have an innate function and possibility to amalgamate themselves to become one united

existence.

Reverend Moon standing from his Christian background and the oriental philosophical wisdom has combined and unified these two systems of thinking with his outstanding «Sung Sang»(spirit ) and «Hyung Sang»(matter) instead of Yin-Yang Theory and Hylomorphism in his famous book 《Divine Principle》. Sung Sang is just like Spirit, Form and Yang, which has the positive and active function, while Hyung Sang is like matter and Yin, which has the negative and passive function among changeable and mutable things. (5)

We suppose that Aristotle has found the ultimate cause of the world, and he called it “prime immoved mover”, even “God”. Of course the Aristotelian God remains the natural God, and his Theology natural Theology. Thomas, however, owing to his christian background, knew that God is personal and super-natural. Why Thomas has more knowledge than Aristotle is only because the former occupied both natural and supernatural sources, while the latter merely the natural. Furthermore we can say, that both Aristotle and Thomas in their metaphysical meditation operated only with logical investigation and cognitive conclusion, without the help of modern scientific experiment. Reverend Moon, however, operates not only with his Christian background, nor only with his oriental philosophical wisdom, but also with modern scientific experiments. In his Sung Sang-Hyung Sang theory he offers all the physical and living things as examples, which without any exception are composed by a positive and a negative element. He said, “Each atom assumes either positive or negative characteristics, and, as the dual characteristics within each atom enable that atom to be reciprocal with other atoms, they proceed to form molecules of matter. Matter, which is formed in this way – according to the reciprocal relationship between these two characteristics – becomes nourishment for animals and plants when it is absorbed by them.” 《Divine Principle, Principle of Creation, Sec. I, 1. Dual Characteristics of God》 Furthermore “All plants exist and multiply through a relationship occurring between the stamen and pistil, while the same process occurs in the animal world through a relationship between male and female.” 《ibid.》 And again “As for man, God created a man (male), Adam, in the beginning; then, seeing that it was not good that man should be alone (Gen. II, 18), He made a woman (female), Eve, as Adam’s object.” 《ibid.》

According to Reverend Moon all things: physical, living, feeling and intellectual, even Divine are composed by two elements: Sung Sang and Hyung Sang, positive and negative, form and matter, active and passive, male and female, man and woman. This dualistic theory should be however complimentary, neither opponent nor contradictory. The purpose of division is to unify. The number two has only the purpose to manifest the glory of the one. The unificational one should be the final goal of all phenomenal division. The western philosophical tradition insists that the one is the transcendental attribute of being, and all the multitude would come back to the one, which is both their origin and end.

The Unification Church insists that there is only one God but with His two characteristics: Sung Sang and Hyung Sang. And God created Heaven and earth and human being in His Image. Because God’s attributes are composed by two characteristics, so all creatures are composed by these two characteristics too.

According to the Scholastic definition of creation “production of things from nothing”, God



created all things from nothing. It seems that there is no need to manifest the same characteristic between the creator and his creature. But if the definition of creation can be verified with Thomas' 《Summa Theologica》, which said, "creation is an emanation of substantial things", (6) the essence must be the same between creator and creature. In fact, in the Yin-Yang Theory there is generation, from which all things come true in the unification of Yin and Yang. Generation has the same meaning as emanation, in which the creator is unanimous with the creature essentially.

I-king, the Book of Change, used the term of generation instead of creation, in which all things have their origin. It is said, "Generation and regeneration is what is called Change." 《I-king, The Great Appendix, Sec.I,Chap.5》.

The Exegesis for Genesis I, 27: "God created man in His own image ." seems to be in harmony with Genesis II, 7: "Yahweh God fashioned man of dust from the soil. Then he breathed into his nostrils a breath of life, and thus man became a living being." Human soul is not only the Image of God but also the breath (Spirit) of God. Here the creation has obviously the unanimous meaning with generation (or at least with emanation) (7).

According to my opinion, the ancient Chinese wisdom, especially the wisdom from I-king, in which the cosmological mystery of generation, can without doubt complement western Philosophy in the cosmogony and the origin of human being. (Accordingly since Jesus Christ reveals to us that His father is our father too. God the Father generates God the Son, Christ. The creation of man should be commented with the term generation). (8)

## IV

The oriental wisdom about cosmogony is generation oriented. The proto-beginning or the proto-principle generates all the elements of the world. Just as I-king said, "Therefore in (the system of ) the I there is the Tai-chi (Grand Terminus) which generates the two elementary forms. Those two forms generate the four emblematic symbols, which again generate the eight Trigrams." 《I-King, The Great Appendix, Sec. I, chap. 11》. Lao-tzu said also in his 《Tao-te-king, Chap.42》: "Tao generates one, one generates two, two generates three, three generates all things."

The western wisdom about cosmogony was Plato's dualistic worldview, in which Demiourgos made cosmos from chaos, and Plato's disciple Aristotle took his prime unmoved mover through his natural observation and meditation about the change (both motion and mutation) of the sensible world. However, the Hebrew Old Testament, affirms that the Highest God created the world. Christianity developed this theme in the New Testament. In the Old Testament the relation between God and man is that of the creator to his creature. In the New Testament the relation between God and man is that of the Father and the Son. The profound meaning of "creation" seems to change from "production" to "generation".

Nowadays, through the study of biology, we know that the whole earth is a living body consisting the phenomena of generation and regeneration of all things. Those phenomena of generation and regeneration have their ultimate cause: efficient cause as creator, final cause as the only

purpose for all things, the unique and allmighty God.

God created all things. All things generate and regenerate, as the Genesis said: "Be fruitful, multiply, fill the earth." 《Genesis, I, 22,28》

On the one hand, according to Aristotle's Hylomorphism, all things are composed of form and matter. On the other hand, however, according to the Hebrew and Christian Bible, all things are created by God. There should be a certain relation between Hylomorphism and creation. Is it true that God created the world by means of the form determining the matter? Creation is defined as "production or emanation of thing by the principal cause" (Creatio est productio vel emanatio rei a cause principali). Then creation has nothing to do with hylomorphism. Cosmogony has to do only with creation or emanation.

The problem of cosmogony still remains. Is it a matter of generation or should we take it as creation?

As is mentioned above, the theory of generation is supported by the Yin-Yang Theory. Can the term creation be interpreted as generation? The answer would be negative. But the traditional interpretation of creation does not seem to be merely production, it sometimes may mean emanation too. For example, Thomas Aquinas defined creation both as production (in *Summa Contra Gentiles*), and as emanation (in *Summa Theologica*). Whereas, Bonaventura (1217-1274) defined creation only as emanation.

If creation can be defined as emanation, then the term generation in cosmogony has at least the meaning of creation analogically.

We can honestly read Genesis and really understand that God created the world from nothing, (Gen. I, 1-25), but He created human being not only with his word (Ibid. I, 26), but with his work and his breath (Gen. II, 7). The former should be production (creation in the strict sense), the latter however emanation (creation in a broad sense).

The term generation is the bridge connecting the east and the west with regard to the problem of cosmogony which also manifests the real relation between God and man.

Hylomorphism of Aristotle deals with material and immaterial substance, as Yin-Yang Theory of I-king does. If we accept Reverend Moon's theory of creation, the interpretation of the term creation should be a matter of emanation in the Neo-platonic sense, and that of generation in the Chinese sense, because the two refer both to God and to creatures.

As to the theory of the unanimous characteristics between God and creatures we can pay attention to Bonaventure's theory: the material world like umbra (shadow) of God, the human intellect vestigia (trace) of God, the human heart however imago (image) of God. God's glory appears in all stages of things.

\*\*\* End \*\*\*

Notes:

1. Cf. Kao Wuai-ming, 《The Philosophy of Ta-I》, Cheng-wen Publishing Co., Taipei, June, 1978, P. 9, 11 Seq.

2. Cf. Kun-yu Woo, 《The Problem of Arche in the Pre-Socratic Period》, in the National Taiwan University “Philosophical Review”, No.1, July 1971, P.2-16.
3. Cf. Kun-yu Woo, 《The Problem of Rhizomata in the pre-Socratic Period》, in the National Taiwan University “Philosophical Review”, No. 9, Jan. 1986, P.1-16.
4. Wu-shing (five Elements) are: water, fire, earth, gold and wood, which are discussed in Hung-fan, Shu-king (Book of History).
5. Cf. Sang Hun Lee, 《Explaining Unification Thought》, Unification Thought Institute, New York, 1973, P. XXII, 6-16.
6. Thomas Aquinas, 《Summa Theologica》, Q.XLV, “De modo emanationis rerum a primo principio, qui dicitur creatio.” This article’s title seems to give us the impression that creation should be defined as “emanation of things by the first principle”.
7. Eighteen years ago, as I participated in the thirteenth International Conference on the Unity of the sciences (ICUS), Washington, D.C., Sept. 2-5,1984, I presented a paper <Philosophy of Culture in Unification Thought> in which the theory of generation had been discussed, and received many opinions and suggestions. See Paper P.9 seq.
8. Cf. Bonaventura, 《Breviloquium》. Here Bonaventura inherited Al-Farabi, Avicenna and Averroes taking “emanation” instead of “creation”. He said, “ In Jo.XVI, 28, the Son said, I came from the Father and have come into the world; again I leave the world and go to the Father. So anyone may say: Lord, I come forth from you, the All High; I go to you, the All High, and by means of you, the All High.”

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